UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

Modern Trends in Catholicism

By Bernard E. Meland

What Is the Christmas Spirit? - - - - - - *May Stranathan*

Pigs and Cinders - - - *Russell Wright*

The Traitor - - - *Reginald A. Reynolds*

'Mary of Nazareth'—Review - *James A. Fairley*

An Indian Scholar on the World Crisis—Review - - - - *J. T. Sunderland*

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The Field

"The world is my country, to do good is my Religion."

Naziism

Fifteen thousand people attended the first public meeting of the Chicago Committee for the Defense of Human Rights Against Naziism; and adopted the following resolution:

"Whereas, the Nazi government of Germany under the control of Hitler, Goering, Goebbels, and Rust, has appalled the civilized world by trampling upon the fundamental rights of millions of innocent and worthy German citizens, using and relying upon diabolical force to its ends; and

"Whereas, the liberty of other millions of German citizens has been blotted out by terrorization and death, by complete subjection of the German press to the will of Hitler under criminal pains and penalties, by the suppression and forcible extinction of all political opposition and also by making Naziism the single touchstone of all German religion, economics and international policy; and

"Whereas, the Nazi government has shattered and destroyed the rights and institutions of labor, has tyrannically imprisoned many of their leaders, has confiscated their accumulated funds and denied them the privileges accorded to labor in practically all other civilized countries in the world, and has impeded and barred the progress of women in their natural rights and is reducing them largely to the status of household drudges; and

"Whereas, every principle of civilization and humanity has been violated in depriving Jewish citizens of all their elementary rights of citizenship and livelihood, and in plundering, torturing and killing many of their number without cause, and by cruel persecutions driving thousands of them to ruin, exile and suicide; and

"Whereas, this barbarous regime has ostracized, put in concentration camps, and deprived of all means of livelihood the flower of the great Christian and Jewish scholars of Germany, whose genius and brilliancy were the admiration of the cultural world; and

"Whereas, the ultimate goal of the present Nazi program is to rearm and remilitarize Germany with the express design of winning what

(*Continued on Page* 147)

UNITY

"He Hath Made of One All Nations of Men"

Volume CXII MONDAY, DECEMBER 25, 1933 Number 9

CHRISTMAS CAROL

Ye merchaunt sayeth to hys clerke:
"Now bustle, it is tyme for worke!
For there be profits to be made
Now manie menne are faine for trade.
Mark uppe the price on all the toyes
That will delighten girls and boys
For Christmas comyth but once a yeare
And whenne it comyth we make goode cheere."

Ye prelate sayeth to hys manne:
"Furbish mye vestments alle ye canne!
Make bright ye silver, shine ye golde,
Ye jewels rub, ye velvet fold,
For we must celebrate Hys Daye
Whose head on earth lacked place to laye—
For Christmas comyth but once a yeare
And whenne it comyth we make goode cheere."

Ye banker issueth hys decree:
"Dress uppe our windowes merrilie
That those whose thrift hath not been wise
Shall let us serve them—atte a price.
Now cometh time when we carouse
To Hym who drove us from Hys House—
For Christmas comyth but once a yeare
And whenne it comyth we make goode cheere."

Ye lame childe hurrieth home and saith:
"I—(wait until I catch mye breath)—
I saw Olde Santa in ye store!
He hath a million toyes, and more!
He saith to write hym!"—Eye to eye
The parents gaze in miserie
For Christmas comyth but once a yeare
And whenne it comyth we make goode cheere."

Ye younge man sayeth o'er the phone:
"I'm out of scotch, of gynne I've none.
Send rounde a case of each, and, say,
Some port."—Ye port's all sold, so they
Like Hym disdaineful of the vine
Transmute tappe water into wine:
For Christmas comyth but once a yeare
And whenne it comyth we make goode cheere."

Saith Christ to God: "Was it for this
I underwent mine agonies?
The woundes that tore Mye shrinking flesh
Are made eache houre to bleed afresh!
Smugly content, self-cozening,
Each twelfthe monthe in Mye Name men sing
For Christmas comyth but once a yeare
And whenne it comyth we make goode cheere."

CLARENCE JOHNSON.

President Roosevelt was never greater in his public leadership than when he addressed the Federal Council of the Churches of Christ on December 6th last. This speech went round the world, like the shot fired at Concord bridge. Thus, it went, like a shaft of lightning, to California, and blasted what little there was left of the infamous Governor Rolfe. Never was a presidential utterance more timely and effective than Roosevelt's denunciation of "that vile form of collective murder, lynch law," and his blistering reference to "those in high places or low who condone it." The speech flew also, like the spearhead of an arrow, to Hitler's Germany, winged by the two specific references to Jews and Gentiles as entitled to equal rights in any true civilization. Into every nation penetrated the President's challenge to the "pagan ethics" of our time which threaten to destroy "our boasted modern civilization." In this address, Mr. Roosevelt showed himself to be a statesman of a high order, for he spoke the right word at the right time. But he showed himself also to be more than a statesman. For there was prophecy in his Federal Council speech—prophecy in the Old Testament sense, which rings with righteousness and truth. We confess that this presidential utterance put more heart in us than we have felt for a long time. A man who can speak in this way is worthy of his high post in this great nation and in these critical times. For the man has vision, a passion for progress, a sense of justice, and a dedication to all that makes for the welfare of mankind. President Roosevelt makes his mistakes, but basically he is to be trusted and should be followed.

The long, hard pull of the winter is at hand. That it will be quite as desperate as any preceding winter in this prolonged depression period is now evident. The N R A is not bringing the speedy recovery which never should have been promised by the authorities, for even with the largest measure of success, there could be no immediate and complete restoration of prosperity. At the same time relief agencies are stricken with lack of funds. The need as great as ever, and the means to meet this need more than ever inadequate! Yet are we entering upon this trying period in better spirits than at any time since 1929, for there are new factors in the situation which give us courage. First of all, there is the presence in Washington of an alert, resourceful, and aggressive administration. Whatever the mistakes in policy since last March, which we have not hesitated to point out, there

has been leadership which has been to the nation as the very breath of life. This leadership, never so active as at the present moment, will continue. Secondly, there is the determination of the government, at the President's direct initiative, to assume responsibility for relief of the millions of unemployed who are helpless in this emergency. Such relief by the federal authorities is as natural, as right, as similar relief ungrudgingly offered in times of earthquake, fire, or flood. But nobody has seen this with the clear-eyed courage of Mr. Roosevelt. At last we have the assurance that, whatever the breakdown of private charity and local public relief, the poor shall not be left to suffer. Lastly, there is the unquestioned progress of the country upward. However slow the trend, it is in the right direction. The tremendous energies let loose by the administration, coupled with intangible forces of recovery at work everywhere throughout the world, are really accomplishing something. Whether the improvement will continue, or has any permanent significance, we cannot say. But, meanwhile, there is hope! So this dark winter does not dismay us. Whatever may be the end, we believe that for the present we are going to "carry on"!

Stalin, Mussolini, Hitler—these are the three great dictators of our time. But there are others. Look at Horthy, for example, as grim and terrible behind his frontiers as ever, and less conspicuous only because so fixed in power as to have no opposition! As new as Horthy is old, is Dollfus, the swollen little man in Vienna, who has wiped out Socialism in Austria as effectively as Hitler has wiped out Communism in Germany. Dollfus seems to be a kind of world's pet, partly because his dwarfish figure is so amusingly incongruous with his political pretensions, partly because he has experienced the martyrdom of assassination without suffering any damage, and mostly because he is fighting off Hitlerism tooth and nail. But his cure for the Nazi mania is homeopathic—*similia similibus curantur*. His regime is a thoroughgoing Fascist dictatorship, only Austrian rather than Germanic in form, and therefore the essence of patriotism within its own borders. And what about MacDonald? Is he a dictator? Not if the English voters have anything to say about it at the next election, when the British Premier will suffer a fate only more terrible than that which he himself treasonably visited upon his own Labor associates in 1931. But meanwhile he rules with an impudence and calm cynicism which easily qualify him for a place among the autocrats. And Roosevelt? No autocrat, as he will find quickly enough when a red-hot Congress assembles next month! But in his hands, by due vote of Congress, and with the glad acclaim of his fellow-citizens, there rests a power greater this day than any ever held by any president before him. And Roosevelt is using it, absorbing more and more direct and exclusive governmental control into his own official person, and at this moment outdoing Mussolini in his assumption of responsibility for cabinet offices conveniently filled either by puppets or by obedient servants. Everywhere, either openly or hidden, the drift today is away from parliaments and legislatures to one-man government. Only France seems to remember what democracy means in the routine transaction of national affairs.

The boycott is a terrible weapon—no doubt about that! But we cannot understand the opposition to its use against Nazi Germany in the present momentous crisis. Granted that it should not be used except as a last resort, granted again that it should never be used by one government as against another government, it still remains true that there are times and circumstances when it may, and indeed must, be used by the people in vindication of their self-respect and in defense of their essential interests of security and progress. Mahatma Gandhi, greatest of pacifists and most exalted of spiritual idealists, has proved this fact beyond question in his boycott of the English cotton trade as a means of protecting Indians from exploitation and of breaking the power of the British *Raj*. But why appeal to Gandhi? We ourselves as private individuals have always used the boycott in our personal lives in exactly the spirit in which this weapon is now being directed against Germany. Thus, there are thousands of us who have faithfully followed the "white label" campaign of the Consumers' League, which means a boycott of all manufacturers not using this label. The same and other thousands have refused to patronize shops and stores which employ child labor and maintain low standards of employment. How many times have we been told not to buy sensational newspapers nor attend lecherous "movies"? What do we do to objectionable advertisers but refuse to purchase their wares? At this moment we are being urged to boycott bootleggers, speakeasies, night clubs, and thus keep the liquor traffic legal. And Jews, who repudiate the anti-Hitler boycott, would not for their very lives be seen traveling on German ships or investing in German bonds. There is a self-respect about this thing. More than that, there is a weapon against evil, a fight against villainy, which involves not tyranny nor violence but only a resolute determination, the prerogative of all free souls, not to have traffic with the proven enemies of mankind. Therefore, we are in favor of the boycott against Germany.

There is another angle, also, about the boycott—in its relation to war! Certain of our friends are opposed to a German boycott because, as they sincerely argue, such a boycott is a first step toward war. We cannot see it in this light. On the contrary, a boycott seems to us to be the one thing which may forestall and thus prevent an otherwise inevitable war with Nazi

Germany. This certainly is the place that the boycott holds in the Gandhi program against Britain. The Mahatma organized his boycott against the English cotton trade and the English liquor traffic because, failing this and other non-violent non-cooperative methods of resistance against the *Raj,* the Indians were certain to resort to arms. As we look at the German situation today, there seem to us to be three courses of action which the civilized world can follow in relation to this recrudescence of medieval barbarism. On the one hand, we can agree to do nothing, to watch and wait, to bide our time, in trust that something will happen in the course of human events to destroy Hitler and remove the peril of his regime. This policy, however, is impossible, as no one thing is so certain as that the Nazis will use this interval granted them to mobilize the power of their united nation for the war against Europe which they have deliberately announced in their official program. On the other hand, we can make war upon Hitler, as Europe made war upon Napoleon a century ago, and fight until he and his forces have been exterminated. But this would be fatal, since we ourselves would only be anticipating Hitler in a horror of violence which would destroy us all. As the sole alternative to these two lines of attack there stands the economic boycott, which is a solemn agreement among the peoples of the earth to have no traffic with a movement, or a nation, which deliberately undertakes to obliterate every last vestige of human achievement which distinguishes civilization from barbarism. We are in favor of the boycott as the sole means of preserving peace.

We must return to the question of pacifism—and the necessity upon us to reestablish it in the face of new attacks from without and new desertions from within. It seems a tragedy that all the work of idealism achieved during the War and after should have to be done over again. We learned so clearly at that time that violence never accomplishes anything, and is in itself a fundamental outrage upon the dignity of man! It seemed as though we would never have to learn that lesson again, but with the advent of the class war we discover that there are many, including old-time pacifists, who are ready to argue that what was never justifiable in contention between nations is easily justifiable in contention between social classes. Curious, that in a pragmatic truth and a moral principle as fundamental as that of pacifism, men should allow themselves to be beguiled by the appeal of new interests and misled by the intrusion of new circumstances! But this is the way of human nature. The old lesson has to be learned all over again in each new situation. Thus, in this matter of force and violence, there was a time when men would fight and kill for their native cities and provinces. After a while they saw the folly and wickedness of such action, and stopped forthwith. There was a time when men would fight and kill for religion. But no more—*no more!* The very idea of it is too ridiculous, and too horrible. There was a time when men would fight and kill for kings and dynasties. But it is difficult now to imagine anybody so foolish or so malevolent as to do battle for a royal house. Today, the vast majority of men are ready to fight and kill for nations, but happily there are multiplying number of human beings who are all through with this mania of madness. And now, just as though we had never learned anything about this fighting business, we find new teachers arising to tell us that the wars we had learned were "rotten" as fought for cities and churches and kings, are all right if they are only fought for the proletariat! In other words, war is justifiable if used on behalf of what at any one time we happen to be interested in. This is moral treason. And we have got to teach the lesson today as though it had never been heard of before.

Jottings

The Christmas spirit has ever been debauched in this country to commercialism, but never so indecently as in this 1933 season. It would seem as though the one way to celebrate the birth of Jesus Christ was to "buy now"!

As the United States gambles with the price of gold from day to day, we would like to know how much money is being made by certain insiders in Washington. President Roosevelt had a lot to say in his Inaugural about driving the money changers out of the temple. Seems to us, these last few weeks, he has been letting these money-changers right into the Capitol.

Every telephone conversation in Germany ends with the mystic slogan, "Heil Hitler." We should think the receivers would laugh in the faces of the talkers, and the very wires curl up in tortuous convulsions of hilarity.

A sign in a window—"Loans On Collateral While You Wait"! True—too true! Ask for the loan, produce your collateral, and then see how you wait.

When we were a boy, the woman tramp was one of the funniest figures in vaudeville. She was funny because so fantastic and unreal. Now—this woman tramp is no longer a joke. The Women's Bureau in Washington, in a recent survey, found 9,769 of her riding the rails, beating the highways, sleeping in the

"jungle" camps. The Bureau estimates that this total represents perhaps a fifth or a sixth of the whole. Fifty thousand (50,000) women tramps in America! We don't wonder vaudeville is dead.

Why is there not a national code for contract bridge players? Surely it would benefit us all, especially the players, to have hours shortened and stakes raised.

J. H. H.

Modern Trends in Catholicism*

Catholic Modernism came to an effective climax in 1907 when Pope Pius X published his famous encyclical letter, providing for the complete elimination of all modernist tendencies within the church. By diligently guarding the education of its priests, exercising a strict censorship over publications, and compelling every Catholic in an official position to subscribe by oath to an anti-modernist statement, the Catholic Church has succeeded in completely suppressing the liberal movement that arose in Catholic circles at the opening of the present century. Thus, as Friedrich Heiler has said, "Catholic Modernism such as appeared in the works of Loisy, Tyrell and Friedrich von Hügel during the critical period, is dead today."[1]

Recently, however, Catholicism seems to have been passing through another period of renascence. Tendencies such as the Catholic Movement in French Universities, the activities of Father Sanson, "The Thinking Priest of Paris," the away-from-Rome-movement in Czechoslovakia, the *Neuland Bewegung,* a Catholic youth movement in Austria, the *Volksbildung Verein* in southern Germany, as well as the Evangelical and Liturgical movements within German Catholicism, would suggest that modern Catholicism is again stirring with new awakenings.

The dominant motive inspiring most of these reform movements in present-day Catholicism, according to Heiler in his recent book, *"Im Ringen Um Die Kirche,"* is the desire to return to the ideals of the early Christian faith, to an idealized antiquity. This seems to have come about partly as a result of the growing interest in Bible reading among the laity, a practice which until the last quarter century had not been widespread among Catholics. Heiler relates that even during his youth, Bible reading in the schools and in the homes was frowned upon by the Catholic Church. Today, however, the New Testament is studied in the schools, and in certain cities, among Catholic youth, Bible study classes are conducted and attended by large crowds.

This fresh, first-hand acquaintance with the New Testament has led to marked evangelical tendencies in Catholic theology. One example is the Christocentric movement, emphasizing "the Gospel of Jesus" in contrast to the traditional emphasis upon dogma, liturgy and canon-law. The basic principles of this movement are set forth in a little book entitled *"Gotteskindschaft,"* by Johannes Hessen. Another trend is the democratic conception of the church, emphasizing the "priesthood of believers" and the church as "an all-embracing fellowship of love," in contrast to the sacerdotal theory. The most influential expression of these views is found in the writings of Josef Wittig, whose message, Heiler says, has found a hearty response among German Catholics. Still another expression of the new spirit in Catholic theology is the revival of the Augustinian theory of knowledge and doctrine of God in opposition to the Aristotelian-Thomistic rationalism. Johannes Hessen and Karl Adam seem to be the prominent exponents of this trend. Also, there appears to be a trend back to the pre-vatican theology of the nineteenth century, dispensing altogether with the doctrine of infallibility. Mohler's book, *"Einheit Der Kirche,"* is the outstanding expression of this trend.

Another important development in modern Catholicism reflecting the return to the ideals of early Christianity is the liturgical movement, which began in the Benedictine Cloister at Solesme more than a decade ago. From there it spread to the Benedectine Cloister in Germany. Since the War it has become widely influential in the church life of the Roman Catholics throughout central Europe. This movement is a definite trend away from medieval Catholicism and a return to the ancient Church. There is something of a reaction against the intellectualism of the Scholastics and the individualism of the Jesuits in this movement; for in contrast to the Scholastics, it stresses the mystical conception of the church, and in opposition to the Jesuits' emphasis upon training of the individual will, the Benedictines stress group worship. Moreover, these Benedictines are aiming to transform the church service from a performance in which priests do most of the participating, to a service of worship in which the worshipers themselves are active. To this end, they have sought to have the Mass read in the language of the people. Thus in Germany, particularly at university centers, the German Mass is combined with the Latin service. While the priest quietly reads the Mass at the altar, the *Vorbeter* relates the liturgical prayers in German, and the congregation answers him. Other changes, such as having the priest who celebrates the Eucharist stand behind the holy table, *facing the congregation,* have been introduced, which again point to an effort to make Catholic worship a congregational act.

Another movement within Catholicism, coming out of the Benedictine Cloister, is the movement toward Union between the Roman and Eastern churches. The leaders of this movement feel that the Catholic Church can fulfil itself only as the Eastern Church, the Evangelical Church and the Roman Church become one Universal Catholic Church. But they realize that the marked Roman character of the western church stands in the way of such a union; consequently they insist that "Latin" and "Catholic" are not to be regarded as synonymous terms, and that the Catholic Church should be inclusive enough to accommodate the cultural peculiarities of all nations and people. Their program therefore takes the form of an attempt to de-Latinize the Catholic Church.

This new spirit seems to be extending also to the Catholic mission field. Heiler states that Rome has complied with requests from Eastern Catholics to consecrate native bishops in India and in China. Furthermore, there seems to be a marked tendency to adapt Western Catholicism to the native cultures of the east.

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*Fourth article in series, "Trends in Present-Day Religion." The author, Dr. Bernard E. Meland, is Professor of Religion and Philosophy at Central College, Fayette, Missouri.

1. Friedrich Heiler, *"Im Ringem um die Kirche,"* München: Verlag Ernst Reinhardt, 1931.

Jesuits in the West as well as the missionaries in India have begun to urge an Indian gospel of Christianity and the de-westernizing of Catholic missions.

The present renascence in Catholicism has taken a practical turn also in influencing social and political movements. There appears to be a decided trend back to a Christian Socialism among Catholic social leaders, although they give no evidence of concurring in any way with the Marxian world view. One significant social effort among the Roman Catholics of Germany is the Catholic Peace Movement, which has drawn its largest following from the Catholic youth.

A survey of religious stirrings in modern Catholicism should not omit mention of the Catholic Youth Movement. Its distinctive aim has been "to reawaken the ancient soul of the German people, long buried beneath modern materialism and *Staatskultur,*" to quote the words of one of its leaders, for this "ancient soul" is psychologically nearer to Catholicism than any other cultural or religious form. These Catholic youth are organized into graded groups: the "Quickborn," containing boys and girls at the "higher" schools, the "Gross-quickborn," a fellowship of Quickborners who enter industrial life, the "Hochland," those who enter the university, and "Jungborn," an association of working-class youth. Gooch writes in his book, "Germany:"

> The Church naturally believes that the problems which the youth of the twentieth century is out to solve can only be solved on Catholic lines; but many young Catholics seem to have rediscovered instead of merely accepting Christianity.

According to Gooch, the Catholic Church in Germany warmly welcomed the ferment of youth; but Rome, on the other hand, has not looked upon the movement so favorably. At one time it threatened to break it up. Recently, however, a counter-movement known as *"Neudeutschland"* has been organized by Jesuit leaders to direct the Youth Movement along lines which Rome approves.

All of these modern movements have sought the sanction of Rome, but apparently to no avail. True to its traditional role, Rome appears to be stiffening its back against all of them. The Evangelical Movement was temporarily checked when one of its leaders, Josef Wittig, was excommunicated and his writings placed on the Index. Recently, two books by Johannes Hessen were withdrawn. The leader of the social movement has been forbidden to teach or to engage in public address. The Benedictine movement toward Union has been given a set-back through the *Encyclica Mortalium animos,* restricting the areas in which such union can progress. The liturgical movement has been halted in its effort to Germanize the Mass and the Benedictine leaders of the movement have been summoned to Rome.

Thus it would seem that the present renascence within Catholicism is to be doomed by the same inevitable force that has persistently stamped out all previous efforts to vitalize Roman Catholicism.

II

Apart from these religious awakenings *within* Roman Catholicism, another Catholic renascence is occurring today. With Capitalism on trial and the cultural and religious inadequacies of Protestantism being laid bare, Catholicism seems to loom larger as an ideal, both for culture and religion. There are marked tendencies throughout the western world that suggest a turning back to the Catholic ideal. "The Catholic Church," writes Professor Paul Tillich in his book, "The Religious Situation," is by nature inclined to reject the Capitalist spirit." (p. 143). It has always stood firm for the social ideal which is the antithesis of the Capitalistic order, and for a social philosophy that repudiates the self-sufficient individualism implied in Capitalistic doctrine. Consequently, the present decline of the Capitalistic order appears as a vindication of the Catholic ideal.

> It might seem therefore (writes Tillich) that the defeat of the capitalist spirit would lead men back to a new medievalism, back necessarily into the Catholic church. The extraordinarily strong sense of victorious power which prevails in contemporary Catholicism rests upon this conviction. It believes that it can see the approach of its hour of triumph. (p. 144.)

In the light of this situation, it is instructive to observe the several Catholicizing tendencies within Protestantism which, though not directly or officially connected with the Roman Church, might very properly be considered a phase of Catholic Modernism.

The Barthian movement in Germany might be characterized as an ally of the Catholic movements in one respect. This may sound strange, particularly when the Barthians, themselves, clearly avow allegiance to the Protestant Reformers. Yet, the world view which they proclaim has far more in common with that of Catholicism than the social and philosophic outlook of Protestantism. When Emil Brunner writes that "the real opposite of modern thought is the Christian idea of the Church" he is voicing a sentiment and implying a conception of church and society that any good Catholic would approve. The fact is that while the Barthians draw their inspiration from the Protestant Reformers, they unconsciously return Protestantism to the cultural mood of Catholicism, which at the time of the Reformation, overshadowed and motivated the Reformers' social outlook.

A more explicit effort to return to the Catholic ideal is seen in the High-Church movement in Germany. The German High-Church movement first arose in 1918. Its expressed aim has been to reinstate in the evangelical church service many of the features of Catholic liturgy which were deposed during the Reformation. More specifically, it has sought to minimize the sermon and to give a more primary place to the celebration of the sacrament. In recent years Friedrich Heiler has become the leading exponent of the movement, and is at present the editor of its official journal, *"Die Hochkirche."* Under his leadership, the movement has actively propagated the ideal of Church Union, involving the universalizing of the church along broad, Catholic lines. Heiler is insistent that the German High-Church movement is a return, not to Roman Catholicism, but to *true* Lutheranism, which in the last analysis, he believes, is *true* Catholicism. And in a sense he is justified, for there appears to be no indication that the movement aspires to extend the influence of Rome in any institutional sense. Speaking of the world mission of the Lutheran High Church movement, Heiler writes in his book, *"Im Ringen Um Die Kirche."* "In the sixteenth century the Lutheran Church took the lead in freeing Western Christianity from Romanism; today it must undertake to restore in Christendom one *true* Catholic community."

Perhaps the most stirring effort to reclaim the Catholic ideal in recent Protestantism is the Anglo-Catholic movement in England. These present-day Anglo-Catholics acknowledge themselves to be the legitimate heirs of the Oxford Movement, and in general may be said to foster the same ideal for the church;

yet the present movement has a distinctly contemporary character. To use Mackenzie's words,

> Modern Anglo-Catholicism is consciously affected in a way that the older movement was not by the conception of a Catholicism which develops.[2]

This observation is borne out by the statements that follow, taken from an address by one of its members, delivered at the First Anglo-Catholic Congress in London in 1920:

> The strength of our Catholic witness lies just in the fact that our Catholicism is *free* and embraced voluntarily by free intellects—held, not against new knowledge, new truth, but with it, because of it, inspired and mightily enriched by it. Catholicism is truth, and all truth is at home in Catholicism. But to make this plain and evident in an ever-changing world, there must exist a Catholicism which is progressive. The last hundred years have deluged the earth with new knowledge and with new and undreamed of depths of knowledge. I say outright that it is not more important to carry the Gospel through the world of heathendom than it is to carry the Gospel through these new worlds of knowledge. That is the task for which English Catholicism alone has the necessary freedom. (p. 93.)

The heart of Anglo-Catholicism is its concern to restore the idea of the "world-wide Church as the inspired body of Christ." As Mackenzie has said,

> All that is most characteristic in Catholic practice follows from this: the dignity of worship, the veneration of the ministerial office; the authoritative teaching, the need for Absolution, the general emphasis on sacramental grace, the conception of the Eucharist as depending on the presence of the sacrificed Christ. These things seem to follow from the Catholic idea of the Church. (p. 44.)

In their attitude toward Rome, the Anglo-Catholics stand divided. Being Anglicans, they are naturally committed to maintain at least a partial independence of the Roman Curia. There are those, however, who comply to the letter with the decrees of the Vatican. And, on the other hand, there are those who would refuse to have any relations whatsoever with Rome until it retracts the actions of the Council of Trent as well as the recent actions of the Vatican. Between these extremes, Mackenzie says, "probably the considerable majority of the Catholic party look to Rome with great veneration, but find it quite impossible to approach her in her present frame of mind."

What the future of this Catholic vogue is to be, no one at present can fully determine. The current situation regarding Capitalism will pass, and there is every likelihood that the solution will not be along Catholic lines. It would seem, therefore, that the present, increased status of Catholicism in this situation is the result of its peculiarly favorable position in the role of a critic of current culture, rather than because of any inherent prophetic character of its point of view. Thus, when the constructive era gets more definitely under way, Catholicism will lag for lack of a constructive voice that can be heeded.

That the current Catholic tendencies within Protestantism will eventuate in a Universal Catholic Christendom, is perhaps more a hope than an objective capable of actualization. For even though it be assumed that the Protestant churches can be counted on eventually to follow the lead of "true" Lutheranism or the ideal of the Anglo-Catholics (which in itself is a large assumption), the stolid, immovable walls of Rome still stand as a barrier. And although we might like to share Heiler's confidence that "the Roman Walls of injustice cannot stand under the persisting influence of interceding love," it would take a stalwart faith to persist in that confidence. BERNARD E. MELAND.

2. K. D. Mackenzie, "Anglo-Catholic Ideals," p. 37.

What Is the Christmas Spirit?

"The Christmas spirit is in the air; be sure you get your share of the Christmas money."

These words in large display type beginning the advertisement of an advertisement placing firm, may well cause one to pause and inquire, "What is this Christmas spirit, anyway, that we hear so much about?" Especially one who from youth up has been familiar with the teaching that it is more blessed to give than to receive. And is there a child to whom these words are not familiar?

True there can be no giving without some receiving, so it is manifestly impossible for us all to be among those more blessed ones all the time. So perhaps it is a necessary evil that some, like the advertising firm, should frankly advise getting our share of the goods.

The blessedness of giving has generally been monopolized by the grownups, leaving to the children the lesser blessing of receiving; though this depriving of the submerged economically of the greater blessedness is in a measure counteracted by kindergarten and primary school teachers who encourage their pupils to make gifts for their parents and others. But so widespread is the spirit of expecting gifts that to most children the pudgy old man with the sack of toys is the one whose advent is celebrated rather than the birth of the babe of the carols.

Besides the proclamation that it is more blessed to give than to receive, there is the familiar Christmas slogan of peace on earth and good will toward all men. But this last Christmas especially, this slogan has been neglected during the holiday season for another which says in effect at least. "Sock them one; they socked us." For as the time approached for celebrating the birth of the "meek and mild" Jesus there came a wave of retaliation in America such as perhaps we had not seen before except in time of war—retaliation of the British propaganda for the purchase of British goods by the British people. The American press began to take it out not only on the British, but on everybody else. Articles were written showing how the land of the well paid and employed American workmen was being flooded with "cheap foreign goods," and editors got busy exhorting every Christmas shopper to make sure his purchase was of American make. And this at the very time that Lady Astor was rising in the British House of Commons to ask protection for the British workers against the products of "cheap United States labor."

Advertisers as a rule showed no such spirit of retaliation but went right on calling attention to their bargains in the "Shetland twins—cardigan and sweater—just arrived from Scotland," "Scotch and English golf hose," Irish linens and even "French cognac and Jamaica rum in our York House pudding, made in England especially for us," as also were the "York House sweet biscuits." To add in-

sult to injury of the anti-British propagandists, this firm declared their plum pudding trade had "leaped ahead like a startled rabbit," and warned their customers not to delay ordering and "then come sobbing around on Christmas eve as two customers did last year."

Nor did the advertisers discriminate against the yellow peril, but advertised thus and otherwise:

Extraordinary sale of twelve thousand linen handkerchiefs at the lowest price in our history. All because at the present exchange rates Chinese work may be bought at less than half with American dollars.

Imported dinner sets. American money buys more in Japan than elsewhere in dinner sets. So we took advantage of the rate of exchange and imported these for you to give.

And then just as the spirit of the blessedness of giving what we got from the poor orientals for less than half their meager pay, got under way, engendering a spirit of peace and goodwill toward all mankind, France reneged on paying her December war debt installment and everybody—even the Hollywood stars, according to Will Rogers—began to retailiate some more and turn up their noses at such bargains as "Gift ideas just in from Paris with the very breath of the Champs Elysees about them," offered with "Bon Noel" greetings by the American advertisers. Who could doubt the patriotism of Hollywood or any other city that would pass by on the other side and buy common U. S. scents instead of "Isabey's toilet water, a special offer of famous Chypre or Jasmin odors which would thrill any feminine heart," of the "famous Duchesse of York perfume," whose purchase by the American advertisers was made possible by "special arrangements with Prince Marchibelli," and which they had the

....rare good fortune to be able to offer because the bottle in which it is presented has been discontinued. As aristocratic and distinguished as his other exquisite perfumes. A chastely simple bottle of raspberry red bearing the famous coat of arms of Marchibelli, and topped with a lovely gold stopper?

Things had begun to look black for the goodwill theory, especially when one thought of the man whose birthday Christmas is supposed to celebrate—that man so much exploited but never followed, who gave the absurd admonition that if a man sued you and took away your coat to give him your cloak also, and when compelled to go one mile with a person we should go two.

But just a few days before Christmas there came a ray of sunshine, brought by such editorials as this: (from the *Cleveland Plain Dealer*)

Following the buy British agitation there has developed in this country a buy American movement which looks to further restriction of foreign commerce; if carried out to its logical conclusion, to the complete elimination of foreign trade.

Export clubs and similar organizations interested in the development of foreign markets must recognize the fact that there cannot be expansion of export sales without a comparable increase in imports.

followed by a plea for a change in the commercial policy of the United States, with respect particularly to the tariff—the entire editorial being an argument for the truth that he who saves his own trade by buying American goods only will lose it.

But, also, there are always those who take our propagandists seriously. For instance, there was a woman who went to buy a rug for her daughter's Christmas gift. She selected one, and having remembered the "Buy American" admonition, she asked if the rug was of American manufacture. The dealer, who is not interested in editorials and who knows that "imported," is, or was, the most beautiful word in the English language to the American woman answered:

"O, no indeed. It is a real imported Persian rug, hand made," and he proceeded to explain to her how she could always tell the genuine imported article. But the woman would have nothing more to do with the rug, though she cast longing eyes upon it and the dealer could not bring out anything else that suited her. She kept saying:

I like the rug but I have pledged myself to buy nothing but American goods this year. I do not think the dealers should keep anything else.

And thereby the dealer lost the sale of a good American made Persian rug.

There was another woman whose heart was broken by this made in U. S. A. propaganda. She saw one of the Lenci dolls, "the charming dolls which have become famous in every country in this hemisphere" and according to the advertiser, made by an Italian whose children are his models. She longed to buy one of these dolls for her granddaughter, but she was a one hundred per cent American, and she had heard her husband read just that morning how some country had refused to pay us what they owed us after we had won the war for it. She could not just remember what country the ingrate was, she thought it was Italy though, and the more she tried to remember the more she forgot. So she did not buy the doll, but spent her money for something else, and when she got home and asked her husband it was not Italy, but France, and she will never get over not getting the doll.

And then the next day Julius Barnes, assistant secretary of commerce, came out with the statement that the demand for American-made toys exceeded the output, that many toy shops had been reopened and a hundred thousand persons were employed making these toys for which other Americans would spend $170,000,000, and she might have got just one foreign doll without doing much harm.

The Christmas spirit seems to become more and more complex and contradictory.

MAY STRANATHAN.

Now Merrily the Yule Bells Ring

Now merrily the Yule bells ring
And hearts respond in young and old
As wise men kneel and praises sing
To Him whose glory once fore-told
That Love would give man's spirit wing;
Thus would his nature true unfold.

For this we celebrate each year
And greet with happiness the morn,
The Holy Morn when every tear
Turns to a smile, for man is shorn
Of sorrow, hatred and of fear
The day that Life and Love are born.

Effaced is human ugliness
When man to every man is friend:
On Christmas day his bitterness
—Which would the holy air offend—
Has been transformed to loving-ness:
Wherefore our joyous hearts ascend
To Heaven's Son in thankfulness.

ANNERIKA FRIES.

Pigs and Cinders

What was bad business for the farmers and government, in the AAA swine buying campaign, was good business for the packers and yard companies. According to the Chicago *Journal of Commerce*, October 3, 1933, "the government paid packers 45 cents per head for killing the pigs plus the cost of a small army of inspectors and in addition a considerable sum for disposing of the offal of the pigs that weighed under 80 pounds." The yard companies made a neat profit not only on the regular yardage fees but on all the feedings. The consumers' troubles are yet to come.

Out of the 6,000,000 pigs and 200,000 sows purchased by the government the Chicago packers slaughtered 944,151 heads of swine, of which 887,199 were pigs and 56,952 sows, "719,847 or 80 per cent, were completely destroyed by the tanking process," says the Chicago *Journal of Commerce* for October 3, 1933. The other part of this killing was packed and distributed to relief agencies for the unemployed. Most of the part tanked was taken outside of Chicago and discarded in a dump.

The dump is located twenty-five miles south of Chicago in the southeastern part of Markham Yards of the Illinois Central in the town of Hazel Crest, Illinois. The carcasses dispatched there remained uncovered for days like an open graveyard and the warm days which followed the dumping increased the putrefaction of the carcasses until the stench became so unbearable that the people of Hazel Crest complained to the authorities. The empyreuma even penetrated into the nearby cities of Harvey and Homewood.

That was the limit. Immediately twelve to eighteen carloads of cinders and black foundry sand were ordered to the dump. The cinders were used for the first covering and the black foundry sand as the final, since odors cannot pervade the latter so readily. The stench, however, had attracted a swam of flies equal to that of one of the plagues which helped to bring the Pharaoh of biblical times to submission, and they remained after the covering process. Should this dumping have taken place in hot summer weather the odor and the flies would have been greatly increased by the rapid putrefaction. For sanitary reasons and the disturbance this dumping caused it is said that future disposals will have to be made some 200 miles southeast from Chicago in Indiana.

From an economic standpoint one would think these butchered pigs sent away to rot could be made into fertilizer and the extra cost of the hauling, covering, and the labor involved in such a disposal avoided in addition to the unsanitary conditions and the consequent grievance created in those three cities. Some of this offal was converted into fertilizer (thereby causing a fertilizer surplus in the stockyards) but for fear of lower prices, the probable chief reason, this was stopped. No doubt the pigs which went to the dump were the kind not fit for human consumption due to being half starved and runty, but in all probability many were in sound condition. Moreover, if the government did not intend to prepare more than a certain allotment for the relief agencies, the butchered pigs that were of good quality, which were discarded with the unfit, could have been given away at the stockyards to the poor, unemployed, or to charity organizations, which would haul away all they could get without any expense to the government or the packers. But that would not do, either. Those who received the free pork would not buy any more until they had consumed their supply. Pork chops instead of going to forty or fifty cents at the retail trade, which is anticipated, would be hindered in reaching that level, and worst of all, current prices would probably plunge lower. Such an act would nullify one of the objectives which the AAA expects to accomplish. Such is our economic system!

Now let us see how the farmer living in the Chicago area and shipping there fared. If the farmer lived within fifty miles from the market and shipped by truck he would pay forty cents per 100 pounds for transportation. At the stockyards he is charged fourteen cents per pig for yardage. Before the pig reaches the butchering squad it would consume at least fifty cents worth of feed, possibly corn.

Suppose this farmer, for example, ships only ten pigs totaling 600 pounds. After paying all charges to get the shipment in the hands of the government he would receive about $4.52 per head—since his stock is under the 100-pound weight per head he is paid about nine cents a pound. Even though the government purchases his stock above the market price the farmer is making little or no profit on his shipment taking into consideration what it costs to feed the pigs while in the farmer's hands and disregarding the time he spent in caring for them.

Last year our farmers had a boom grain crop. But boom crops usually mean low prices. Corn sold at a very low figure. So many farmers thought they could make more money by feeding low-price corn to their swine. They fed their pigs only enough to keep them through the months of last winter, rather than sacrifice all their corn, with the intentions of fattening them at maturity to be sold probably in the early fall or this winter. Most farmers lived in hopes of selling hogs at a good price since there was no money to be made in grain. The result: all farmers raised hogs.

Tax time arrived. How was the farmer to pay? He sold what grain he had, but that did not bring him enough to pay all his taxes since he fed a large portion of his crop to his swine. He was in an embarrassing position.

However, he had his unmatured pigs and the government wanted to buy them so he took advantage of the opportunity to clear his debt, hoping the livestock would net him a little more than the grain it took to raise the stock. Here is what happened. "Immediately the pig movement was started in such volume that all the western markets were completely swamped and a permit plan had to be established to bring some kind of order out of chaos," states the Chicago *Journal of Commerce*, October 3, 1933.

This feverish shipping (many farmers were so hard up they shipped twenty-five pound pigs) was detrimental to the farmer for his stock was tied up in the yards which meant a day or two of extra feeding. Then some farmers, for fear they would not be counted in the quota, became desperate and shipped

with a permit, taking a chance on their stock being admitted into the yards. Some were not admitted and the farmers had to pay truckage back to their farms, yardage charges to a nearby yard, or for the use of a railroad car. This was not all. The pigs had to be fed at the shippers' expense and some were lost by death. The farmer who went through this experience apparently had very little left out of his check. But we should not disregard the farmer who, thinking himself a little cleverer than his neighbors, made his shipment several days ahead of time. He was not as bad off as the desperate farmer, who shipped without a permit, but he, nevertheless, had to bear the expense of extra feedings.

Naturally, in the face of these facts, we ask—Should not the farmers have kept their pigs, feeding them until they became fat hogs? They would have fared somewhat better, at least, receiving from $9 to $15 per head, in spite of the probable low market price. And there probably would not have been a rush to sell, in order to meet taxes and other debts, since farmers are known to hang on to their assets hoping for a better day and to sell only when it is an absolute necessity. Then they would be shipping 175-250 pound hogs to the market in place of 25-100 pound pigs, though some shipped swine over a 100 pounds but received only the regular market price (6 cents per pound). Then, too, the corn market would not have been disturbed. More corn would be consumed, the farmer would have his pigs which upon maturity would breed more swine for him, and there would still be a market for his corn.

As for the government,

> this "slaughter of the innocents" and their porcine mamas cost the government approximately $35,000,000," according to the Chicago *Journal of Commerce,* October 3, 1933. On the other hand, whereas the government planned on "getting enough sows to make up the 25 percentage....the actual percentage of all the sows marketed was only 2.7 of the whole movement."

says the above publication of the same date. Farmers that were not forced to sell held out.

Going back to the root of the whole difficulty we see again that the entire lot of pigs "ditched" would not have been necessary had the farmers not been induced to dispose of their produce. Without doubt "the obvious determination of farmers to replenish the pig crop as soon as possible makes it probable that the swine supply in another year will be as large or larger than before the pig destruction started." (Chicago *Journal of Commerce,* October 3, 1933). But what of this year? Thousands of tons of what might have been good food is sent to rot in a dump heap while millions of our people are in want; certainly such destruction makes fine facts for discontent. Surely the Brain Trust should be awarded the handsomely decorated Stove Lifter for Unmitigated Boobery.

However, such waste in capitalistic economy is not new. More than ten years ago milk was poured into the rivers and ditches of southern Illinois. Part of the Maine potato crop was known to be left to rot. Grain has been used in place of fuel. Coffee in South America has been burned or dumped into the ocean. Waste apparently breeds waste. Monarchies have perished through poverty; republics will perish through waste.

RUSSELL WRIGHT.

The Traitor

[*From Our Special Correspondent*]

There was once a city that stood in a mountain range between two mighty kingdoms. And because of the great wars that were waged in those parts the city had stout walls and many tall towers, and on a high rock above stood the citadel, which had seen many sieges and fallen only twice to invading hosts.

Now in this city there lived a Wise Man who in his time acquired great credit with his fellow-citizens. For he was both just and generous, learned and witty, and he feared no man. So he became a great arbiter, though he was never a magistrate; and he knew the secrets of many, though he was no priest. All men trusted him and he grew old in their esteem.

So it fell about that in times of great public danger and perplexity the elders of the city sought this man's counsel, and because his creed might not be understood by their smaller minds until the event had proved it, they came to obey him without asking for his reasons, after the manner of simple men, who place their faith rather in results than in explanations.

Now after many years of peace it happened that the two great kingdoms on either side of the mountain range became surfeited with over-much prosperity and sought relief in a little blood-letting. So there were great battles and sieges, and after these, famines and pestilences; and the fortunes of war were now with this side and now with that. But always the kings and the captains got great worship.

From all these doings the city in the hills stood aloof, and this by counsel of the Wise Man. For he said that the glories of war were pride and folly, and that if any were tired of life or had over-much blood in their veins they might break their own heads or each others without disturbance to the community. So most were more than content to follow his advice, though a few grumbled.

But there came a day when the city was set in a panic by an unforeseen event. For one of those great kings came marching that way with a mighty host and camped within a few leagues of the city on his way across the mountains. So it happened that some of his soldiers, wandering in the evening at a distance from the camp met certain gay fellows of the city and fell to drinking together. And to shorten a tale that has been told before, the wine was strong and they weak-headed, and becoming drunk they fell to blows. So in the morning the Great King heard that four of his men were slain, and by whom.

But in the city nothing was known of the matter till near noon, when their gates were opened to

admit a herald, who came in great pomp to the market place. And there he gave them to know that the Great King was already on his way thither and would be upon them with all his force within a few hours. Nor would that proud herald say more, for he let them understand that the king would hear no word either of peace or submission, and that he came only for proclamation of war.

Then was terror and wild alarm; for they within the city were neither victualled nor ready-armed to stand the assault of that mighty potentate; and in great distress the elders came running to the Wise Man that his counsel might be known. And in hurried words they told him of the peril in which they stood, and asked his reed. So they waited while he sat a moment with his grey head between his hands:

Then that Wise Man raised his head and spoke:

"I can save the city, but I cannot save myself. Only, if you will be saved, you must do all that I bid you and ask no questions, as you have done before." At these words the hearts of the elders were filled with new hope, and eagerly they promised obedience.

So he bade them with great haste bring all the wine and strong drink and all the arms that were to be found in the city to the citadel. And they did as he commanded, and brought thither all the drink that was then in the city and all the arms: both sword and lance and bow and battle-axe. And when they had finished he would suffer none to remain with him, but bade them return swiftly to the city walls and take great beams and batter down their gates. Thereon were all amazed, for the dust of the advancing host already darkened the sky. But being accustomed to obey without understanding, they did according to his bidding.

And when they had finished battering down the gates, the Wise Man came down from the citadel and stood in their midst. So the elders came to him in great wonder and asked what he would have them do now. And he said that there was nothing more to do, but that all was done.

Then great alarm and mistrust seized the hearts of the elders, and they turned fiercely on that aged man and demanded his meaning with threats. So he turned and pointed upwards toward the citadel. And following his gaze they saw the live flame curl upward from the battlements. And when they had overcome their horror enough to shift their eyes from that dreadful sight, they and all the people took sticks and stones and fell upon the Wise Man and slew him.

But hardly had they made an end of the Wise One when the Great King arrived before the walls of the city. And he found the gates battered down whilst no warriors barred his way. So that King was mightily amazed, and entered softly into the town, fearing ambush, or (it might be) witchcraft. And his soldiers went their way warily in large companies, but none did oppose them. And they searched everywhere, and mainly the inns. But they found no warriors lurking and no wine, which was yet stranger.

Then the Great King summoned the elders of the city and demanded the cause of these things. So they told him everything and brought to him the body of that Aged One who had betrayed them, saying sullenly that it was meet that such a one should be in his keeping.

But the Great King, when he had looked long at the body and thought deeply, made up his mind of a sudden, after the manner of despots. And he called his men together and departed, taking with him some broken bones, which he said were all that was left of widsom in that city. For he let them know that they were unworthy to keep the Wise Man's body, and took it with him to his own land, where he buried it with great magnificence. And he made peace with the neighboring potentate, and spent his remaining days in study and meditation, saying that he would rather have been that Wise Man than Caesar or Alexander.

But the people of the city took many months to recover from their plight. For they had to make new gates and forge fresh weapons and repair their citadel. And for a whole winter they had no wine but what they bought dear from their neighbors. So they said: "All this comes of listening to a fanatic." And some said that the Great King had buried him in honor because all was done by understanding between them.

Yet in later years, when they too had grown into a powerful nation, they went to war with the Great King's descendants for the possession of the Wise Man's tomb, lest it should be thought that they had misunderstood him and undervalued true greatness. Moreover, they celebrated the day of his birth with martial pomp and much heavy drinking to demonstrate their devotion to wisdom. And if any man doubted that devotion, they broke his head.

REGINALD A. REYNOLDS.

At Christmastide

What is it that men celebrate at Christmastide?—

Not themselves, their communities, their past—still less their flag, or any secular undertaking:

They celebrate the future—the thrilling reassurances of light and life that steal across the darkest midnight and most reluctant dawn of all the changing year;—

They celebrate the wonder of new birth, and the idea of purity and redemption from selfish sufficiency or blindness through suffering or sacrifice;—

They celebrate the beauty of friendship and of loving kindness that is slow to condemn and eager to understand;—

They proclaim again the reality of the ancient wisdom, of the dream of justice and of peace in this world,—and of the everlasting mercy;—

They hail the miraculous power of the inspired soul, even against the armored world;—

They signalize in the primeval festival of the Evergreen Tree—fortitude and the universal hope of immortality:

Let us, then, think on these things, for in them there is healing.

BRENT DOW ALLINSON.

The Study Table

"Mary of Nazareth"*

Mary Borden, in her recent book, has made a brave attempt to push still farther "The Quest of the Historical Jesus." For it must be admitted that only as the facts about the life of Jesus can be made more clear can the life of his mother, Mary, emerge. The text of the book might well be, "Yea, and a sword shall pierce through thy own soul also"; for it is tragic throughout. Mary was a devout Jew. Her woman's heart was rent asunder by two conflicting loyalties, first to her Jewish religion, and second to her dearly beloved first born son. The wound was made more terrible because her other children were staunch in their adherence to the Jewish faith.

With keenly imaginative and understanding sympathy our author goes quite to the sorrowful heart of the mother of Jesus, and reveals the stark tragedy there discovered. That tragedy is partly relieved at the end by the ultimate victory of her loyalty to her son over that to her ancestral faith. According to Mary Borden, Mary the mother of Jesus takes her stand at the foot of the cross, defying not only the law but God, the alleged author of that law. She stands committed to the God of Jesus' heart, and also her own, in defiance of what the God of the law and of its orthodox interpreters might say or do.

Your reviewer makes glad acknowledgement of a picture of Jewish family and religious life which is given only in faint gleams in the New Testament. Nothing but patient and thorough research could have made possible a description of that life such as this book gives. As one is admitted within the veil of that life he is made to see something that the New Testament narrative does not disclose, namely, that Jesus, long before the public ministry began, reacted by word and act, against the meticulous and legalistic interpretations of the law. He followed the best prophetic tradition of the Old Testament in making love to neighbor the real test of one's love to God. Our author makes clear how this conduct, even in those early years, had begun to disturb his mother, and to anger his brothers and neighbors as he persisted in performing acts of kindness and of love, even when he seemed to his family and the townspeople to be transgressing against the Holy Law. Mary Borden thus makes much clearer than does the New Testament how the seeds of that animosity which came to fruition in the fateful Sabbath outburst in the Nazareth synagogue were nourished during the decades of his quiet life as a builder and mender of roofs in Nazareth. The background thus drawn serves well the author's purpose in showing how all through those years the heart of Mary was troubled and torn. She was called upon to witness the clash between Jesus the liberal and his brother James, the devotee. Always she hoped for reconciliation; always she feared the open break. As the public ministry progressed, the fear grew, the hope waned.

Another contribution made by this book is in its revelation of the forces which Jesus antagonized and which eventually destroyed him. We are helped to answer the question which has haunted many of us, just *why* did they kill him? Originally these antagonisms were aroused by the bold freedom with which he treated the Jewish law. This would especially antagonize the pharisees. It was, however, the threat to entrenched privilege which aroused the fear and the hatred of the priestly class. The priests worked with skilful diplomacy on both Pilate and Herod. Much of all this lies too far within the background of the New Testament stories to be easily seen by the casual reader. As Mary began to realize the powerful forces arrayed against her son, the sword in her soul twisted and tortured. Her presence beside the cross testified to her own courage in thus defying "spiritual wickedness in high places." Mary Borden is convincing in that she makes her readers see and believe that Mary the Mother was also a convert. Her God had become the God of her inward heart, not the god of the outward law.

If any of the readers of this book of great charm feel that the picture drawn is too somber let them remember that they have the advantage over Mary of two thousand years of history; two thousand years of ever deepening devotion to Mary's son. "Blessed are they who have not seen and yet have believed."

We are constrained to believe that "Mary of Nazareth" will take its place as a classic in its intimate and authentic portrayal of the family background of Jesus of Nazareth, and of the heart of his devoted and sacrificial mother.

JAMES A. FAIRLEY.

*"Mary of Nazareth," Mary Borden. Doubleday Doran. $2.50.

An Indian Scholar on the World Crisis*

I have not read from any source a more clear, concise yet comprehensive, interestingly told, scholarly and fair-minded account of the world's present economic and political crisis (crisis as regards world-peace) than I find in this attractive book from a scholar in far-off India.

The claim is made by the author that the present crisis, the impending danger of another world-war, is the result of imperialism, or imperialism linked with capitalism. Given the imperialism and capitalism of the preceding half century, and the great war of 1914-1918 was inevitable. Given the continuation of imperialism and capitalism as they still exist, and another world war is certain to come. The author traces the origin of imperialism in its four most important modern developments—those of Great Britain, France, Germany and Russia. In other words, he traces the acquisition (theft) by those nations of vast territories in Asia, Africa and the islands of the sea, and the domination of those territories as "possessions" or "colonies"

The cause of the thefts was capitalism, or national greed. The instrumentality by means of which this national greed was able to attain its ends—that of stealing territories and thus obtaining colonies and foreign possessions, was militarism—which means the creation of great armies and navies. The danger that all this would create wars between these imperialistic nations, was not very great so long as the thieving "was good," that is, so long as there were fresh possessions to be acquired. But when all the territory was appropriated (stolen), then the inevitable crisis came. Each nation was dissatisfied at not having obtained more. Each was envious of the other. Each wanted

*"The World Crisis and the Problem of Peace," by S. D. Chitale. pp. 230. International Book Service. 1933. Poona, India.

a larger place in the sun. Of course this meant that they all must have bigger armies and navies to protect their loot, and to be ready to avail themselves of any possible opportunity to grab territory from the others. Thus it was only a question of time when they would fight one another. Hence the Great War.

When the war of greed was over, of course the settlement—the Versailles Treaty—was one of greed: how could it be anything else? The idea that such an imperialistic war, capitalistic war, greed war, war caused by thefts and waged to protect thefts, could "end war," could bring "protection to small nations," could "make the world safe for democracy," was the sheerest idiocy. That America could ever have been made to believe it, is one of the most amazing facts in all history.

After telling excellently well the story of all this, the author tells equally well the stories of the "Reparations," of "Lausanne," of the "Tangle of the War Debts," and of the effect of all these in creating the world catastrophe, the world collapse, from which all nations are suffering, and which he believes is certain to bring on another World War, unless some new way out can be found.

Where can another way out be found, and thus another war be prevented? Not by capitalism; not by imperialism; these will only plunge the world into deeper and deeper ruin.

He has no faith that the League of Nations can help, because that was created by the capitalistic and imperialistic nations; and is controlled by them, he believes, for their own ends.

He believes that in one direction and one only there is light. What he proposes is a world-wide organization of *peoples,* for world-justice and world-peace. It should take the form of a *popularly elected World Peace Committee.* Its members and managers must not be chosen by the nations as such, that is by national governments, because all governments of the world, except that of Russia, are largely if not wholly controlled by capitalists, imperialists and militarists. They must be chosen by the people of the world themselves; because, as he believes, the vast majority of the world's peoples do not want war, but do sincerely want world-peace and such world-justice as will maintain world-peace.

In addition to the World Peace Committee, and as its constant, practical Executive, or Working Arm, the author would have a permanent *World Board of Judges* (from ten to thirteen in number) chosen from and by the World Peace Committee, whose duty should be to work constantly, in such ways as should seem to them wisest, to promote the interests of peace everywhere. If differences arose anywhere between nations, or between parties or factions in any single nation, which seemed likely to lead to war, the matter should be taken up at once by the World Board of Judges, or if necessary by the World Peace Committee itself. If the contending nations or factions refused to heed the verdict, and insisted in going to war, then a world-wide economic-political boycott should at once be set in operation against them.

Such is the author's plan for preventing wars. Of course the question arises at once, is the plan practicable? Can it be made to work? At least, is it not worthy of careful consideration?

One of the unquestionably valuable incidental features of the book is that it points out the important place which India holds, and must hold, in the economics and the peace of the world.

J. T. SUNDERLAND.

Correspondence

Church and State

Editor of UNITY:

May Stranathan, in a recent issue of UNITY, has stated a problem which is pregnant with very great consequences to society and of absorbing interest to those who think deeply upon the tragic conflict which exists at the present time between what we call "politics" and what we call "religion." The problem for her revolves about what she calls a separation between Church and State. She says: "The ancient Hebrews knew nothing of such a separation. To them the church and state were one." She points out well, too, that it was Plato's glory that he failed to distinguish between ethics and politics, and she pays a beautiful tribute to Emerson, as America's greatest sage, who foretold the coming of a civilization that would be pervaded with a moral and spiritual purpose.

If we believe that society is a progressive process, and if we look upon man as a being who is capable not only of political construction, but also capable of dictating the affairs of state from a moral and ethical point of view, then it is most important that we should have all our charts correct as to what took place in the past. In the ancient world religion and politics were united, but this did not mean that the Roman Caesars or the rulers of the Greeks, the Jews or the Egyptians dictated all the affairs of state from an ethical or spiritual point of view.

Among the Hebrews, religion and state were one, but among them the "church and state" were not one, for the reason that the "church" did not exist until Peter and the other apostles founded it. There never has been but one church in history, although the first Christians borrowed the word church, "ecclesia," from the Greeks. In the free cities of ancient Greece the word ecclesia meant the meeting of citizens in the agora to vote the laws.

Therefore let us have our chart right with regard to what took place in the past.

The first Christians were not satisfied with existing institutions and they started a new institution called the church. This institution was illegal by Roman law, and for nearly three centuries the Roman state tried to crush out its life. Those first Christians wanted to dictate the affairs of society from an ethical-spiritual point of view, and they forged a weapon to help them to accomplish this purpose and that weapon they called the church. They were essentially rebellious, and at war with all existing institutions, and they went forth to win the world to the church, convinced that the church was all-sufficient for the needs of man. Those first Christians had no use for any "state," and that is precisely why the Romans, who lived for the "state," tried to crush out Christianity in ten well-demarcated persecutions, lasting up to the time of Constantine. The primitive Christians, who made the sign of Christ while they were dying in the

arenas, did not want any union of "Church and State."

So much is clear.

When Constantine came on the scene he saw that he could not put an end to the church by killing Christians, and he shrewdly determined to get control of the church by himself climbing onto the bandwagon. He became a Christian. He held the Council of Nicaea at which he presided, cynically calling himself the "bishop from the outside." At that council Constantine drew up the faith of the church and in that *credo* he saw to it that the interests of the state did not suffer.

From that point began the separation of "spiritual from temporal power." Constantine held the temporal power, while to the pope was given spiritual power. Nothing like this had been in the program of the first Christians. The church had been, in a measure, sidetracked and defeated. The power of the "world" came into it. Nevertheless, the teaching of the apostles could never be wholly obliterated. The struggle inside the church went on for centuries. For one thousand years the Catholic Church reigned as the greatest political institution which this earth has ever seen. It defied emperors, it excommunicated kings, and to this day the pope claims himself to be a sovereign.

From all this let us learn a lesson. From the church "as is" I do not see much hope. It has forgotten its origin, or perhaps it would be fairer to say, it has lasted a long time, it has performed its mission, its work is finished.

We stand today where the apostles stood. Our problem is to forge a weapon by which the affairs of the world can be dictated in accordance with ethical and spiritual principles.

EDWARD HOLTON JAMES.

Concord, Massachusetts.

A Good Word for the Farmer

Editor of UNITY:

In a recent issue, you have some rather unkind things to say about farmers. As a farmer's daughter, my first reaction was, I admit, to make some equally caustic remarks about editors and preachers. But, as the Ethiopian remarked to the leopard in Kipling's immortal "Just-So" Stories, "Calling names won't catch dinner." Perhaps there may be food for thought in the Ethiopian's next remark, "The long and the little of it is, we don't match our background."

Perhaps part of our present difficulty is that our background—farmers as well as editors—has changed, and most of us are madly trying to change it back to the old familiar one. Possibly, like the Ethiopian and the leopard, we may have to change ourselves. And when UNITY follows its usual course of trying to suggest ways in which this may be done, we farmers lend as ready an ear as any other class.

In situations like the present world-crisis we can dispense with your sympathy, perhaps, but we do feel that we have a right to a little more evidence of understanding of our problems than is indicated by calling an entire class ignorant, yelping, selfish reactionaries.

GERTRUDE GROTOPHORST.

Santa Clara, California.

Seminar in Cuba

Editor of UNITY:

May we, through your columns, draw the attention of your readers to the third annual Seminar in the Caribbean, to be held in Cuba from March 7th to 14th, 1934, under the auspices of The Committee on Cultural Relations with Latin America?

We believe that, especially in view of recent developments, it is of increasing importance that a growing number of Americans should have insight into the problems, culture, and lives of the Cuban people. The Seminar in Cuba, like our annual Seminar in Mexico, is designed to bring its members into contact with the plans, projects, and beliefs of the leaders of all sectors of opinion in the country.

The Seminar will begin with lectures on shipboard en route from New York to Havana. The program in Cuba will include lectures, round table discussions, and field trips into the interior. The faculty of the Seminar, leading its discussions and perfecting its contacts with Cuba and Cubans, will include Dr. Ernest Gruening, Miss Elizabeth Wallace, Dr. Chester Lloyd Jones, and Mr. Hubert C. Herring.

Applications and requests for detailed information should be addressed to

Mr. Hubert C. Herring, Executive Director, The Committee on Cultural Relations with Latin America, 112 East 19th Street, New York, N. Y.

The Field

(*Continued from Page* 134)

they call the 'inevitable next war'; and accordingly Germany has withdrawn from the existing Disarmament Conference and has thereby delivered a crushing blow to the attainment of world peace; and

"*Whereas,* large meetings of condemnation and protest against the truculent conduct of the Nazi government have been held in Europe and in the United States and efforts are being made by millions of people the world over to meet this unprecedented challenge to liberty and civilization and to thwart and destroy Naziism before its poisonous germs infect impoverished and desperate peoples of other lands and before it ripens into aggressive militarism and war:

"*Now, therefore,* it is the sense of this meeting to join in the condemnation of the inhuman conduct of the Nazi government and to aid and cooperate to remove this vital menace to liberty and civilization; and to pledge ourselves to refrain from buying or dealing in any and all German materials, goods and products, and to refuse to patronize or ride in German owned or controlled steamships or other means of transportation until the stigma and curse of Naziism are weeded out of the German Government."

The officers of the Chicago Committee are: President, Paul Hutchinson; Chairman, Solomon O. Levinson; Secretary, James M. Yard; Treasurer, Don M. Peebles.

Books Received

The Arbitrator Press, New York.
A Constructive Philosophy.—By William Floyd.

The Beacon Press, Boston
Tommy's Present.—By Beulah King.

The Bethany Press, St. Louis, Mo.
Rebels and Saints.—By Ferdinand Isserman.

Columbia University Press, New York.
The Jews and Minority Rights.—By Oscar I. Janowsky.

John Day Company, New York.
The Strange Case of Herr Hitler.—No. 24 John Day Pamphlets.—By Everett R. Clinchy.
What Hitler Wants.—No. 34 John Day Pamphlets.—By Leon Trotsky.

E. P. Dutton & Company, New York.
The Courage of Ignorance.—William Lyon Phelps.

Henry Holt & Company, New York.
The Religious Situation.—By Paul Lillich.

Alfred A. Knopf, New York.
An Introduction to Yoga.—By Claude Bragdon.

Macmillan & Company, New York.
The Protestant Church and the Industrial Crisis.—By Edmund B. Chaffee.
Whither Asia?—By Kenneth Saunders.

The United People, Berkeley, Cal.
Eighteen Proposed Laws.—By Sam Matson.

Poetry Publishers, Philadelphia, Pa.
From Gold to Green.—By Margaret Lathrop Law.

Sree Saraswaty Press, Ltd., Calcutta, India.
Rabindranath Tagore—His Religious, Social and Political Ideals.—By Dr. Taraknath Das.

Shaw Publishing Co., Detroit, Mich.
Hold That Line—"Beer and Prosperity."—By Raymond Shaw.

Upton Sinclair, Los Angeles, Cal.
I, Governor of California and How I Ended Poverty.

The Viking Press, New York.
History and Destiny of the Jews.—By Josef Karstein.

Whittlesey House—McGraw-Hill Book Company, New York.
Religion Today.—By Arthur L. Swift.

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Francis B. Henson, executive secretary of the Religion and Labor Foundation.
Henry P. Van Dusen, professor of theology, Union Theological Seminary.
Sidney Hook, professor of philosophy, Washington Square College, New York University.
AN INTERPRETATION OF THE SOVIET UNION, by Raymond B. Bragg, secretary of the Western Unitarian Conference.
A SYMPOSIUM ON MENTAL HYGIENE. General introduction by **Richard C. Cabot** of the Harvard Medical School. By **Willard L. Sperry,** of the Harvard Divinity School; **Sydney B. Snow** of the Meadville Theological School; **John Haynes Holmes** of the Community Church, New York City; **Walter Samuel Swisher** of the Church of the Messiah, St. Louis, Mo.; **Horatio W. Dresser** and **John H. Lathrop** of the Church of the Saviour, Brooklyn, N. Y., and **Harriet H. Cooper,** All Souls Church, Lowell, Mass.
A HUMANIST VIEW OF INGERSOLL, by Edwin H. Wilson, minister of the Third Unitarian Church, Chicago, Ill.
CONTEMPORARY THOUGHT AROUND THE WORLD
PAUL TILLICH, by **Harold Buschman,** editor of *The New Humanist.*
JOHN DEWEY, by **M. C. Otto,** professor of philosophy, University of Wisconsin.
ALBERT SCHWEITZER, by **J. S. Bixler,** Bussey professor of theology at Harvard University and a professor of Smith College.
ROY WOOD SELLARS, by **Archie J. Bahm,** teaching fellow in the department of philosophy, University of Michigan.
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